and the cosmos which we thus include and are
included in is not the physical cosmos, but the
harmonically manifest being of God in certain
great rhythms of His conscious-force and self-
delight. Therefore this mutual inclusion is
spiritual and psychological; it is a translation of
the two forms of the Many, all and individual,.
into a unifying spiritual experience,—a translation
of the eternal unity of the One and the Many;:
for the One is the eternal unity of the Many
differentiating and undifferentiating itself in the
cosmos. This means that cosmos and individual
are manifestations of a transcendent Self who is.
indivisible being although he seems to be divided
or distributed; but he is not really divided or
distributed but indivisibly present everywhere.
Therefore all is in each and each is in all and all is.
in God and God in all; and when the liberated
soul comes into union with this Transcendent, it
has this self-experience of itself and cosmos which
is translated psychologically into a mutual inclusion
and a persistent existence of both in a divine union
which is at once a oneness and a fusion and an
embrace.

The normal experience of the reason therefore
is not applicable to these higher truths. In the
first place the ego is the individual only in the
ignorance; there is a true individual who is not
the ego and still has an eternal relation with all
other individuals which is not egoistic or self-
separative, but of which the essential character i&